DAVIDS PALME AND CEDAR,

Shewing the Reward of *the Righteous.*

IN A SERMON PREACHED at *Eccleſton* Church in *Lancaſhire*; *Iuly*, 25. 1614. *being the* day of Dedication of Heskine Schoole: Founded by Sir *Iames Pemberton* Knight, *late Alderman and Citizen of* LONDON.

BY

WILLIAM LEIGH Bachelor in *Diuinity, and Paſtor at Standiſh.*

DANIEL. 12. 3.

They that be wiſe ſhall ſhine as the brightneſſe of the firmament, and they that turne many to righteouſneſſe, ſhall ſhine as the Starres for euer and euer.

LONDON
Printed by *Thomas Creede* for *Arthur Iohnſon*, and are to be ſold at his ſhop *in Paules Churchyard, nere the great*

TO THE RIGHT VVorſhipfull, and Religious *good Lady, the Lady Pemberton*, grace be multiplyed in *this life, and glory in a better.*

Good Madam,

AT what time it pleaſed Almighty God to put into *Dauids* heart, & *Salomons* hands to build him an houſe at *Ieruſalem*, that his name might be there; It is memorable, how in that great

day of Dedication, the King did ſanctifie the ſame with his prayer, and honoured it with his preſence; teaching vs thereby, that *Dauid* may purpoſe, and *Salomon* may performe, what God would haue done: and yet all in vaine, if the Lord doe not bleſſe in both his owne ordinance.

The helpe of heauen was with that good Knight your late huſband, of worthy memory, in his prouiſion to build vpon the poore in many works of mercy: which he left for you Madam to be perfected in the honor of Chriſt, in his poore members, of which the world is full, wee can goe to no Pulpit, but they pearce our hearts to prouoke our ſpeech.

In tender whereof, it ioyeth vs much in theſe Northerne parts to heare, ſee, and feele, how

how fully you haue perfected a worke ſo well begunne, with a liberall augmentation of more mercy, and greater extent of bounty, then euer was intended or expected of many I am ſure (his poore Allies and Kinſfolks here) whoſe dayly prayers are with GOD, for that wherein you haue much inriched them.

And eſpecially in that worthy foundation of your Free Schoole here at *Heskyne*, drouping much vpon the death of that Founder, for feare of future fall, till your Ladiſhippe take holde to perfect the worke ſo well begunne, with ſo comfortable a reflection, and aſpect of future good, as now it hopeth in GOD euer to breath ſweet like the ſauour of a field, which

which the Lord hath bleſſed.

Saint *Iames* his day hath beene the day of Dedication, from the foundation till now, where and when the Eue hath beene kept ſolemne for Scholaſticall exerciſes (from the firſt day, and Maſter, who gaue it firſt life a ſhining Lampe, conſuming himſelfe to enlighten others) euen downe to theſe dayes, laudably performed by the Maſters, Vſhers, and Scholers there, In their ſucceeding times, and now haue exceedingly well performed both in Greeke and Latine, Proſe and Verſe. I leaue it to the report of the Iudicious hearers, who heard it, and ioyed much in their Acts.

The Eue ſo ſpent, the Feaſt was ſacred for holy deuotion in the Parriſh Church of *Eccle-*

ſton,

ſton, being your Ladyſhippes pleaſure, it ſhould ſo bee kept, as formerly it had beene; That thoſe many Children, ouer whome you are now a careſull mother, being ſanctified with the word of God and prayer, might learne more chearefullie to ſing *Hoſannah* to the higheſt.

The Prayers and Sermon ſo ended, your liberall heart and hand thought not good to diſmiſſe the people, (after their ſoule ſolace,) without a bleſſing of ſome bodilie repaſt, like vnto that of our Sauiour Chriſt, when hee ſayde, Giue yee them to eate, which was readily done, and performed with chearefulneſſe.

And now, good Lady, I doe heere preſent in priuate,

and

and lay in your Ladiſhippes lappe, what was then preached in publike, then this my poore frame of Palme and Cedar, ſpeciall Materials in the Fabricke of the Temple, if *Bezaliel* or *Hiram* the widdowes Sonne of *Nephthalie* were, to put them into the worke: But they are dead, ſo is the Tabernacle and Temple too, with all it glorie, all demoliſhed and turned to duſt, all buried in the bowels of Chriſt, as Saint *Auguſtine* ſayeth, *Ne populus rediret ad Iudaiſmum*, leſt the people might returne againe to Iudaiſme.

The ſubſtance being come in place, thoſe ſhaddowes are vaniſhed, for the Vale of the Temple is rent a ſunder from the toppe to the bottome, and Chriſt hath now appeared in perfect

fect beauty, a Miniſter of a better ſanctuary, which the Lord hath pight and not man.

Righteous men, the plants of his pleaſure, are Palmes and Cedars of that glorious building, and a more cunning hand then eyther that of *Bezaliel* or *Hiram* hath framed them for the worke; for *Summa ſapientia ædificauit domum*: Wiſedome of Wiſedome hath built her an houſe: A Palme and Cedar among the reſt, the Lord God of Heauen to make his worke more glorious, hath there layde the ſoule and ſpirite of your louing husband, where are the Soules of iuſt and perfect men: hee hath put him in the Regiſter of the righteous, and why ſhould eyther miſchieuous enuie raize him, *Prou.9.v.* 1.

or

or foule obliuion leaue him out? For my owne parte, I may not diſſemble, or deuide eyther mine affection to him that dead is, or betray the truth of ſo exceeding great kindneſſe as I haue receyued from your Ladyſhippe from time to time, both towardes my ſelfe and mine in *London*: for which I ſhall euer pray, that you may euer flouriſh, and grow greene in the courſe of the Almighty, here a Palme in grace, and there a Cedar in glory: Not doubting, but your Ladyſhippe will take in good part theſe my poore paines, as a pledge of my loue; ſeaſoned with my beſt prayers to GOD for your good Ladiſhippe, withall yours, euer to bee kept vnder his holy hand of prouidence and protecti-

on:

on: *Amen, Amen.* Standish, the fourth of May, 1615.

Your Ladiſhips

moſt bounden,

WILLIAM LEIGH.

DAVIDS

PALME AND CEDAR,

shewing the reward of the *Righteous.*

Psal. 92.12.13.14.15.

The righteous shall flourish like a Palme-tree, and shall spread abroad like a Cedar in Lebanon.

Such as be planted in the house of the Lord shall flourish in the courts of our God.

They shall still bring forth fruit in their age, they shall be fat and flourishing.

To declare that the Lord my Rocke is righteous, and that none iniquity is in him.

BEing called vnto this place and presence, by her who may command me much, for that her care, cost, and conscience, is to bury Christ in the soules of these children:

I did not consult with flesh & blood, but haue, as you may see, most willingly obeyed the heauenly call, beseeching almighty God, without whose prouidence, nothing proceedes, and without whose metcy, nothing is saued, that hee would bee ayding, helping, and propitious, as in this, so in all other like works of mercy, of which these our chillary dayes of decayed deuotion, are but too cold and dainty.

And because the life of a Christian is a mixed web wrought vpon comforts and troubles: pardon me a while to blend in both, I meane in sorrow and solace; In sorrow, for the losse of our late Founder, and yet in solace, for his suruiuing Lady, whose longing desire is, as you may see, to giue life and light to all his holy actions.

Gen.35.v. 19,20. When *Rahel* died, *Iacob* with all his friends and family mourned her funerals, he buried her in the way to *Ephrath*, which is *Bethlem*, and erected a pillar vpon her graue, which is called *Rahels* pillar vnto this day.

Such is our sorrow in this dayes solem-

ſolemnity, a day of life, and yet a day of death; wherein, though *Iacob* the husband be dead, yet *Rahels* care is to keepe him in life, and ſo to lap him in her loue, as his memory may be bleſſed for euer.

His death was naturall, and his obſequies honourable; ſo much the more honourable, in that hee was religiouſly buried in the way to *Ephrath*, which is, *Bethlem Iudah*: where Chriſt was borne, there was hee buried; for as he liued in his feare, ſo hee died in his faith, with an aſſured hope of a moſt glorious reſurrection, neuer to die againe, when ſinne and time ſhall be no more.

So now, what remayneth to the ſucceeding ages, eyther for imitation, or admiration of his faith to God, or charity towards men; but that a pillar ſhould bee erected vpon his graue, done as you may ſee, by the ready hand, and religious heart of his louing conſort, who hath put both ſpirit and life into al his holy actions; wiſhing mee, this day it ſhould bee preached here, as an Inſcription vpon

his graue; That the Marble ſtone that couereth him, ſhould ſooner turne to greete, then the memory of this righteous branch ſhould be forgotten, or the hope of his reſurrection weare out.

For my owne part, I loued him in his life, and therefore may not but honour him in his death, and poure vpon his bleſſed head this my poore balme, to bury him withall.

The Balme I powre out, is the word I read, breathing ſweet as perfume from the mouth and ſpirit of *Dauid*, that ſweet ſinger of *Iſrael*: He powred it vpon the head of all Iuſt men; and why ſhould it miſſe this righteous branch? who flouriſhing in his life, may not wither in his death; for the righteous ſhall flouriſh like a palme tree, &c.

That which *Dauid* ſpake in particular of himſelfe; now he ſheweth it to appertaine to all the faithfull: for the promiſes of God made vnto his Church, are not for a few, but they are for all; and then are they made priuate, proper, and peculiar, when e-

uery

very mans faith applyeth them vnto himselfe, and can eyther say as *Mary* did vpon the sight, *Rabboni*, or as *Thomas* did vpon the touch, my God, my Lord. *Ioh.* 20. *v.* 16. *Io.* 20. *v.* 28.

The Prophet therefore in this Psalme comparing state with state, that of the wicked, with this of the godly, doth shew, that although the bough and blossome of sinners for a time seeme fayre in this world; yet is their flower of no continnance, but is soone cut downe, and withereth, while the righteous mā fearing God, is happy in his life, and blessed in his death, euer flourishing like a Rose of *Sarum*, and a lillie of the valley.

Made good in this place by two apt Similitudes: One of the *Palme tree*; the other, of the *Cedar*: as if hee should say, the wicked shall wither, and be cut downe like grasse; but the righteous shall flourish like a Palme tree, and spread abroad like a Cedar in Lebanon: where, for the easier carriage of the whole, foure things are of speciall note, and worthy your obseruation.

1 First, that the righteous ſhall flouriſh: Theres a neceſſity.

2 Secondly, how hee ſhall flouriſh; to witte, like the flouriſhing Palme, and lofty Cedar, theres an eminencie.

3 Thirdly, why hee ſhall flouriſh: for that he is planted in the houſe of the Lord, theres his piety.

4 Fourthly, the end of his flouriſhing, to declare, that the Lord my Rocke is righteous, and that none iniquity is in him, theres his profeſſion.

Pardon me a while to ſolace both my ſelfe and you by theſe waterfalls of ſo heauenly a doctrine, and while the ſprings thereof iſſue from vnder the threſhold of Gods Sanctuary, goe with that current, and make conſcience; both what, and how you heare; for curſed is he that doth the worke of the Lord negligently: its true, as well of idle hearers, as idle Preachers.

But becauſe mention is here made of the righteous, a word frequent in the Scriptures of God, and of diuers acceptions; Giue mee leaue for the bet-

better vnderſtanding of the Text, to reſolue it into it parts, therby to make knowne vnto you, what righteouſnes or iuſtice it is, the Prophet here ſpeaketh of.

And firſt, there is an eſſentiall iuſtice, and that is onely in God and his Chriſt, of which it is truely ſayde, *Truth hath flouriſhed from the earth, & righteouſneſſe hath looked downe from heauen*: This righteouſneſſe leaped downe from the height of all ſublimity, and hath ſolaced it ſelfe within the compaſſe of our earth, then when Chriſt inueſted himſelfe in the womb of the bleſſed Virgin, and ſo became both a righteons God, and a righteous man, to iuſtifie that truth which was ſaid of old: I will, ſayth the Lord, bring forth the branch my ſeruant, *I will rayſe vnto Dauid a righteous branch, and a King ſhall raigne and proſper, he ſhall execute Iuſtice and iudgement vpon the earth.*

Pſ. 85. 11, *Pro.* 8. 31. *Ier.* 33. *v.* 15

And promiſcuouſly this righteouſnes may be attributed to all three perſons; To that iuſt God, whence all righteouſnes is deriued; To that iuſt

man, actually doing all, and passibly suffering for all; The iust for the vniust: To that iust Mediator, euen Iesus Christ the righteous, clearing the sinner in the sight of his father, not by translating his righteousnesse, as *Osiander* would haue it, from himselfe vpon vs, but by imputation of his for vs, according to that of *Dauid*: *Psal.* 32. *v.* 2. *Blessed is the man to whom the Lord imputeth no sinne.* Finally, this is that iust Iudge, into whose hãds all iudgement shal be deuolued at that dreadfull day, when he shall come with his Fanne in his hand and iudge according to that wee haue done in this life, be it good or euill. And lastly, to that righteous Spirit 'breathing where it will, when it will, and as it will.

2 But besides this essentiall iustice in God, and in Christ, there is an accidentall righteousnesse in vs Christians.

And that is eyther Legall or Euangelicall: Legall by iniunction deliuered from *Horeb*: in feare and fire, whose Rule is the leuell of the law

law, and who is able to keepe it?

Euangelicall righteousnesse is by Imputation, as wee haue said, sealed with the bloud of thy Sauiour, and the leuell thereof is loue, a iustice denied to none, who deny not him; but shrowd themselues vnder that righteous branch, whose shadow is a shelter to all his Saints, like the shadow of a mighty Rocke in a weary land.

In right whereof, I may plead with my God, as *Abraham* did for *Sodome*; so I for my sinnes, *Shall not the Iudge of all the world doe according to right*: O God, thou hast forgiuen my sins, and punished them in my Christ; therefore may thou not of right neyther detayne them, or punish them againe in me; for what if I haue done any thing amisse, whereby thou mayest iustly condemne me; yet hath my Christ lost nothing, but that hee may iustly saue me; His righteousnesse is is mine, and hee hath bid me put it on, a robe for my wearing, though not of my weauing, as were the royall roabes of *Aaron*.

Gen. 18. *v.* 23. *ad finem.*

Moses

Exod.4.6. *Moſes* hand was leprous while it was in his owne boſome: ſo is mine in my owne righteouſneſſe, but taken out, & put into the print of his nailes, and thruſt into his ſore ſide: I am made cleane with doubtfull *Thomas*, *Io.20.v.28.* and dare ſay, *My God, my Lord.* Thy wounds are wide enough to let out thy mercies, thy wounds are deepe enough to keepe in thy iuſtice.

Abraham muſt out of his owne Country, away hee muſt from his own people, and fathers houſe, if hee will to *Canaan*: ſo muſt I from my owne perfection, holineſſe, and righteouſneſſe, if I will winne heauen; I and the child will goe alone, ſo ſaid *Abraham*, of his beloued *Izaack*: I and my Chriſt will goe alone, ſo ſayeth the ſinner of his beloued Sauiour: O well ſayde *Mary*, *Luk.1.v.49.* He that is mighty hath done to me great things, and holy is his name: *Fecit mihi, nec in me, nec per me*: Neyther in me, nor by me, but to me, and for me: Acknowledging her ſelfe no Agent, but a poore Patient, in the bleſſed worke of her owne, and our Redemption by Chriſt, whom ſhe

ſhe carried more faithfull in her hart, then ſhe did in her wombe, for her ſaluation.

I may conclude, and ſo cloſe vp the doctrine of mans righteouſneſſe thus, *Cunctorum in Carne perfectorum imperfecta perfectio eſt:* Mans perfection is imperfection, and all his righteouſnes is like a ſtained cloath.

Wee are not the beautifull gate, but as the begger that there beggeth an Almes: O well ſayd *Dauid, Heare mee when I cry, O God of my righteouſneſſe:* Acknowledging his righteouſneſſe to bee Gods creature, and none of his: and therefore turneth to him, as doth the Marigold towards the ſunne, then fayreſt, when it is higheſt, but dieth, and cloſeth in it declination. *Pſal.4.v.1*

Where it may be *Dauid* yet meaneth an other righteouſneſſe, not yet mentioned, to wit, his perſonall innocency, in regard of any euill hee intended againſt *Saul*, laying downe the equity of his cauſe before his iuſt God.

As, and if hee ſhould ſay, Oh my God,

God thou knoweſt the Innocency of my heart, mouth and hand, I neuer thought him euill, I neuer ſpake him euill, I neuer did him euill.

I fought his battels with many a wound, I married his daughter *Michal* with many a ſcorne, I abated the fury of *Sauls* ſpirit with much danger, I fled his preſence with much patience, when I ſaw him moued, and let the wilderneſſe of *Mean* beare witneſſe to my mournings, becauſe of his indignation; I loued his ſonne *Ionathan* as my owne ſoule; and thou caue of *Adullam* witneſſe with mee how I reuerenced *Sauls* preſence, when I might haue ſpilt his perſon; & yet for all this am I accuſed of diſloialty, treaſon, and open rebellion. Heare me, O heare mē when I cry, O God of my righteouſneſſe.

Auguſtin ſayth well; *Duo ſunt tibi neceſſaria, Fama, & Conſcientia, Conſcientia propter te, fama propter alios.* There bee two things neceſſary for thee, a good name, and a good conſcience, a good name, in reſpect of thoſe that are without; a good con-

ſci-

ſcience in regard of that which is within; In regard of both, thou maieſt well plead innocencie and righteouſnes, if thou bee faultleſſe as *Dauid* was: And this is called a perſonall righteouſnes, in reſpect of a particular wrong offered againſt the innocent.

4 Laſtly, there is another righteouſneſſe, and that concerneth our honeſt carriage & holy conuerſation in this world, alwayes ioyned with the feare of God, and vpright dealing towards men.

Holy men in their holy Eſcripts, when they prayſe any, they prayſe him thus, *a iuſt man, and fearing God.* So *Iob*, ſo *Abraham*, ſo *Zachariah*, and *Elizabeth*, ſo *Cornelius*, and ſo *Chriſt*, were crowned with the Diadem of this righteouſneſſe: yea, and of this very righteouſneſſe ioyed the bleſſed Apoſtle, when he ſayd: yee are witneſſes; and God alſo, how holily and iuſtly, and vnblameable we behaued our ſelues among you that beleeue.

Iob. 1. *v.* 1. *Gen.* 18. *v.* 19. *Luk.* 1. *v.* 6 *Act.* 10. *v.* 1. 2. 1. *Theſſ.* 2. *v.* 10.

Nor may we thinke that the grace of God, that bringeth ſaluation vn-

to

to all men hath appeared, that wee
Titus.2.v. ſhould liue wickedly; but teacheth
11.12 rather that wee ſhould deny vngod-
lineſſe, and worldly luſts, and that
wee ſhould liue ſoberly and righte-
ouſly, and godly in this preſent
world.

And now conceiue mee my bre-
thren, that I may cloſe with my
Text, this of holy conuerſation, with
that of imputation, is the righteouſ-
nes whereof *Dauid* ſpeaketh, and ſets
as a triple Crowne and Diadem vpon
the head of the bleſſed; I meane, to
liue ſoberly in reſpect of our ſelues, to
liue righteouſly, in reſpect of others;
and to liue godlily, in reſpect of God
himſelfe; *Hoc opus hic labor*, This is the
worke and modell of all our righte-
ouſnes.

So then, we are iuſtified by Chriſt
his righteouſneſſe imputed, by the
holineſſe of our works, declaring the
ſame, and by a liuely faith, rightly ap-
prehending and applying the ſame to
Gods glory, and the ſaluation of our
ſoules for his Chriſts ſake; And ſo to
the ſeuerall branches of my Text.

Where-

Where first I may say with *Dauid*, *Higgaion, Selah*; This is worthy to bee noted in the silence of our soules, that the righteous thus iustified in the sight of God, thus iustified in his own conscience, and thus iustified before men, shall flourish like a Palme tree, & spread abroad like a Cedar in Lebanon: He shall prosper, he shal prosper, *Non vrgente facto, sed disponente Deo*, The Lord will so haue it. *Psal.9.16.* *1.Part.*

It is sayd of *Pharoah* his dreame, that it was doubled, both because of the certainety, and expedition thereof, the better to assure thee, of the blessed and flourishing estate of the righteous: The Spirit of God in *Dauid* hath more then doubled the dreame; for hee hath rivitted the Nayle foure times with a steddie hand; *Hee shall flourish, he shall prosper, hee shall grow, hee shall bee fatte and well liking*. *Gen.41.v. 32.*

The Lion hath roared, who wil not be afraide; the Lord hath spoken, who can but tremble, I will harden *Pharaoh* his heart, and who shall soften it: I will soften *Cleopatres* heart,

and

and who ſhall harden it: The wicked ſhall bee cut downe and wither like graſſe, and who ſhall make it grow; but the righteous ſhall flouriſh like the Palme, and what wind ſhall be able, eyther to breake, or blaſt a bough thereof?

Iob. 1. *v.* 1. &c. *Iob was a iuſt man in the land of Huſh, one that feared God, and eſchewed euill,* Satan with God would haue dearned his light and glory, by ſpoyling him of all worldly comforts: ſo would his three friends, the *Temanit*, the *Shuit*, and the *Naamathit*, haue prouoked his patience, by vrging him to deſpaire; but neyther Satans cruelty, nor thoſe miſerable comforters could breake, or blaſt that righteous bough, but it muſt flouriſh & ſpread like a Cedar in *Lebanon*.

Gen. 37. *v.* 24. 28. *Ioſeph* was a iuſt man and a righteous, his vnkind brethren leauing him in the dearne pitte at *Dothan*, and ſelling him ouer to the *Iſmaelites*; they together with *Potephers* wife, ſought how to ſacke his honour, and to bury him in obliuion: but they could not, for *Ioſephs* bough muſt proſper, and ſpread

ſpread to the protectiō of his fathers family, and of all Egypt: *Ioſeph* muſt bee aduanced into the beſt Chariot *Pharaoh* had, ſaue one; hee muſt weare his ſignet and golden chaine, *Abrech* muſt bee the peoples applauſe ouer *Ioſeph*, which his tender father, and *Zapnath-Paaneah* the expounder of ſecrets muſt be his name. *Gen.41, v.41. adu. 46.*

Both Iew and Gentile banded themſelues together againſt our Chriſt, to haue blotted out the name & memory of that righteous branch, from vnder heauen: he was deſpiſed, and reiected of men, a man full of ſorrowes, cut out of the land of the liuing, killed vpon the Croſſe, and committed to the graue with hope of an eternall obſequie, neuer to breath any mote: but neyther that corrupt Iudge, nor Iury, with all the torments mallice could deuiſe, no croſſe, no curſe, no watch, no ſeale, no ſtone, no hell, or graue, could keepe him frō the right hand of his father, but there muſt hee ſit *in Potioribus Dei*, to plead our cauſe, lead Captiuity captiue, and giue gifts vnto men: yea, and there *Mark.16. v.19.& Rom.8.v. 34.*

to triumph ouer hell and death, both for himſelfe and vs. The righteous ſhall flouriſh, &c.

Iſay.52.2. Ariſe, ariſe, ye righteous buds, put on your ſtrength O yee redeemed of the Lord, put on the garments of his beauty, ſhake your ſelues from the duſt; ariſe, and ſit down in ſafety, for yee are branches of that vine that neuer withereth. Of which, both vine and branches I may ſafely ſay, Proſper with thy gloiy, Ride vpon the word of truth, of meekenes, and of righteouſnes, and thy right hand (nay rather thy righteous hand) ſhal teach thee terrible things.

Pſal.45. 3.

And let this ſuffice to haue proued, that the righteous ſhall proſper, notwithſtanding all the miſchiefe, malice can deuiſe; there is no counſell againſt the Lord, its but a wearines to wraſtle with his might, there is no reſiſtance where there is no proportion of oppoſition: In his greateſt weakeneſſe is his greateſt ſtrength; and his power cannot be limitted.

Next in place commeth to be conſidered, how the righteous ſhall flou-

2. Part.

riſh.

riſh, which is his Eminency: He ſhal flouriſh like the Palme-tree.

Plinie writeth, that of all the trees that grow, the Palme is beſt for burden, which made *Vtrivius* to ſay, *Sub ipſo pondere formicatur*, Weight makes it wanton; for the more it is preſt, the more it riſeth aboue it burthen. *Lib.16. Properties of the Palme.*

I ſpeake to Schollars:

Nititur in pondus Palma & conſurgit in altum,
Quo magis & premitur hoc magè: tollit onus.

A beautifull Embleme of the Church of God, euer riſing in it ruine, proſpering in it perſecution, and beſt pleaſed when it is moſt preſt; meaning the flouriſhing branches thereof, to reioyce in their afflictions, and to ſay with ſolace, *God forbid that I ſhould reioyce in any thing, but in the Croſſe of Chriſt, whereby the world is crucified vnto me, and I to the world.* Gal.6.14.

Signifying thereby likewiſe, as *Baſil* ſayth, That the Church of God is like to *Moſes buſh*, which the more it burned, the leſſe it conſumed: So is the Church, Euer dying, and yet ne-

uer decaying, conquering in it patience, and liuing in it blood.

The concluſion is good, to all you that would bee righteous; Reſolue, reſolue, that then yee beginne to bee fyned for God, when yee beginne to be afflicted in this world: The fineſt wheat muſt bee wynnowed ere it be cleane, The ſtatelieſt piller of porpherie muſt bee hammered ere it bee ſmooth. The beſt Balme muſt be broken ere it ſmell ſweet, and ere Camamell grow greene, thicke or ſweete, it muſt be preſt with often treading: ſo muſt the pureſt gold bee fined in the gloing furnace of fire, ere it be of price with men: What the Fanne is to the Winnower, what the Hammer is to the Porpherie, what the Morter is to the Balme, and what the burthē is to the Date tree; that, affliction and preſſure is to the righteous man: In his Croſſe is his Crowne, and when hee is humbled on earth, then is hee moſt honoured in heauen.

Againe, it is written of the Palme or Date tree; for all is one, that there is both a male and a female of that kind,

kind, and that they are of ſo liking & louing a diſpoſition, that they liue & die together; inſomuch as if the male be but remoued into an other groũd, the female vailes her higheſt branch, euer bending both bole and bough, the way hee is gone, and ſtill withereth till ſhe be dead.

Aptly compared to Chriſt and his Church, neuer deſiring to liue longer then ſhee may grow with him, & in him, the branches with her vine, the members with her head, the Bridegroome with her Spouſe, and the Sinner with her Sauiour, here in grace, and there in glory, where true ioyes are to be found.

This made the righteous of all ages ſo impatient of ſeparation, when by cruell perſecution the tormentors would haue diuided them from their God and Chriſt; yet did they euer bow and bend towards the place & ground where their beloued was, for their conſolation was in heauen, and with good courage they challenged all the creatures of God, both high and low, that none ſhould bee

able to ſeparate them from the loue of God which was in Chriſt Ieſus their Lord; crying out with paſſion, as *Ruth* did to *Naomy*, *Intreate mee not to leaue thee, nor to depart from thee; for, whither thou goeſt, I will goe, and where thou dwelleſt I will dwell, thy people ſhall be my people, and thy God my God: where thou dieſt, will I die, & there will I bee buried; the Lord doe ſo to me and more, if eyther death or life depart thee & mee.*

Ruth: 1. *v.* 16. 17.

3 Thirdly, it is ſayde of the Palme, that ſnee euer turneth towards the ſunne, and that her leaues ſpread furtheſt when the ſhine is at the fayreſt.

The ſonne of Righteouſneſſe is the light and life of the righteous, and whats their longing deſire, but that the light of his countenance may ſhine vpon them. The lower that the ſunne is, the longer is your ſhadow, and the higher it goeth, it is the ſhorter; while the ſunne is before you, your ſhadow is behind you, and you ſee it not, but turne your backe vpon it, and yeu ſee nothing but ſha-

dowes; would you ſee your Chriſt in perfect beauty, dearned with no ſin or ſhadowes of legall law or ceremonies; looke him in the face when he is at the fayreſt; but and if you turne your backe vpon him, *Vmbra rerum* will be your ruine, you ſee nothing but ſhadowes, and you looſe the ſubſtance for the ſhadow.

The Eagle when ſhee would trye her young, which are true born birds and which are baſtards, (ſay they) ſhee beares them vp into the brighteſt ſunne beames, while they are tender, and yet not downed; and if with open eyes they looke vpon the ſunne, then ſhee taketh them as her owne; but if they ſhut their eyes at the brightneſſe thereof, then ſhee caſts them out, as baſe birds and caſtrels.

So may you trie the children of God, who are faithfull, and who are faithleſſe, who are true borne Iſraelites, and who are not; if they can looke vpon their Chriſt and his righteouſneſſe with open eyes, if they can looke him fully in the face, and

dazle not at the brightneſſe of his glory, then are they generous birds, and may ſoare with him aboue the height of all ſublimity: but if as it is in the Prophet, *They hide their faces from him, and ſay, he hath no forme nor beauty, that wee ſhould deſire him*; then repute them as a baſe birth and degenerate, good for nothing, but to be caſt out of the land of the liuing.

Iſaiah.53. v.2.3.

4 Laſtly, they write of the Palme; that when her leaues are faln, and her branches withered, dead and rotten, from the toppe prynne to the loweſt roote; yet euen thence the ſunne ſucketh a new iuyce, and giueth it a renued life, of many more yeares then formerly it had.

Such is, and ſhall bee the reſurrection of the righteous man, when the flower of his youth beginnes to wither, and the yeares approach, wherein he ſayth, *I haue no pleaſure in them, when the Keepers of the houſe beginne to tremble, and the ſtrong men bow themſelues, when the grynders ceaſe, becauſe they are but few, when they waxe darke that looke out by the windowes, and the*

Eccleſ. 12. v.1. &c.

doores

doores are ſhut without, by the baſe ſound of the grinders. Nay more, (and to be briefe, mans miſery in the forlorne hope of his declining age,) when all the daughters of ſinging ſhall bee abaſed, when the Almond tree ſhall flouriſh, the Graſhopper ſhall bee a burden, and concupiſcence ſhall be driuen away, with many a weary and wakery night.

Yet man ſo tending to the houſe of his age, whiles the mourners goe about in the ſtreet, becauſe the graue hath deuoured him, corruption hath poſſeſſed him, and rottenneſſe hath conſumed his bones, yet ſhall he bee renewed to a better life, by the ſonne of righteouſnes Ieſus Chriſt; propheſying and breathing ouer theſe dead bones thus; O yee drie bones, heare the word of the Lord, Behold my people, I will open your graues, and cauſe you come out of your Sepulchres, and place you in your owne land; then ſhall yee know, that I the Lord haue ſpoken it, & can performe it. *Ezek. 37. v. 4. 12. &c.*

And thus, my deare brethren, ſare wee

wee well assured of a royall resurrection from the dead, in, & through the vertue of Christ his resurrection, wherein (as the Apostle sayth) hee hath mightily declared himselfe to be the sonne of God, as in the conquest of sinne and death, both for himselfe and vs: In regard whereof, we may say, with a godly Ovation, 1. *Cor.* 15. *v.* 55. 57. Death, where is thy sting? hell, where is thy victory? Thanks bee to God, which hath giuen vs victory through our Lord Iesus Christ.

The Cedar with her properties.

And so to the rest, euen from the flourishing Palme, to the solid Cedar, wherein the wisdome of God in *Dauid*, seconds the similitude of the palme, with the semblance of the Cedar, as and if the excellency of the one, without the other, were not sufficient to expresse the blessednesse of a righteous man.

Now of all growing trees there is no doubt, but the Cedar is chiefe, first, for strength: 2. for length: 3. for diuturnity: and 4. for fruitfulnes: So is the godly, iust and righteous man.

The

The wicked flee when none pur- *Prou.28.*
eth him; but the righteous are bold *v.1.*
as a Lyon; their perfect loue expel-
eth all feare; I say his loue to God &
his truth, is strong as death, cruell as
the graue, and the coales thereof as a
vehement flame.

In this strength stood righteous *Dauid*, when he sayd, What is this proud *Philistin*, that he should reuile the hoast of the liuing God: In this strength stood *Caleb* as strong as steele, when hee desired to possesse *Hebron*, and to encounter with the *Anakims*: Of like strength was *He-* *Hester.4.*
ster, when armed with her righteous *v.16.*
cause, shee pressed vpon the King
with this resolution, I will goe in, &
if I die, I die.

As, and if hee should haue saide with Saint *Paul*, I can do all things in him that comforteth mee: I dare aduenture vpon any difficulty, I feare no death, I dread no danger. Marke I pray you, *Omnia possum*, a strong faith in a fraile vessell, an omnipotent power in an impotent flesh: The faith of the righteous, bee it neuer so

little, it cannot be leſſe then a grain of muſtard-ſeed, and yet it is ſtrong enough to remoue mountaines.

2.Cor.12. v.9. All this to teach the righteous that the grace of God is ſufficient for them, that his power may bee made perfect in their weakenes; *Sampſons* ſtrength was in his haires, and what ſo weake as haires. To leſſon vs yet

2.Cor.12. further, that wee take pleaſure in infirmities, in reproaches, in perſecutions, in anguiſh for Chriſts ſake, that when wee are weake, wee may bee ſtrong.

Thus conquered the Martyres in fire and blood, whom the world was not worthy of, *Vrebantur, Cedebantur, Torquebantur tamen multiplicabantur*: They were burned, they were beaten, they were racked, and yet they increaſed; yea, and in all theſe things they were more then conquerours in him that loued them.

2 Yee ſee the ſtrength of the Cedar. Now let vs ſee how for length it may paralell the righteous man. They ſay, of all the trees that grow, it is the higheſt, and like a Piramis, e-

uer

uer poynteth at the height of heauen, The greateſt beauty of *Salomons Temple* ſtood in the ſtrength & length of Cedars, fetched from *Hiram*, and fallen in *Lebanon* for baſſes, bords and beames, all other trees being too weake and ſhort for that glorious building.

The righteous man as he is ſtrong in the faith; ſo are his thoughts elevated aboue the height of all ſublimity; for his converſation is in heauen, where Ieſus Chriſt that righteous braunch ſitteth on the right hand of his Father: Great is the extent of his faith, that reacheth from the nethermoſt hell to the higheſt heauen: for the ſoule of the righteous is not where it liues, but were it loues: *Oculi mei ſemper ad dominum*. Oh it was an heauenly Inſpection, and good it was in *Ezechias*, when toſſed vpon his weary bed, from the wall to the welkine; He turned his watery eyes, and ſayd, *Attenuati ſunt occuli mei ſuſpicientes in excelſum*: Mine eyes dazle with looking towards thy brightnes. *Pſal.* 25. *v.* 15. *Iſay* 38. *v.* 14.

The vſe is good, *Iacobs* head lay low,

low, when he slept vpon the Stone, yet his thoughts were on high, & his soule scaled the heauens: He sought a Leader to *Haram*; but hee found a Ladder to Heauen; his meditations were mixed with no mortall mould, they raught the highest glory: so are the righteous in their repose, they neuer rest but in the bosome of their Christ, and like a Piramis they euer point vpward: What should I say more; for strength, righteous men are Cedar beams in the building of their God; and for their length, they reach from wall to wall.

Gen. 28. *v.* 12.

3 Thirdly, I may say, for durablenesse, that the Cedar is of an immortall being.

And therefore *Digna Cedro canere*, was a prouerbe vsed of old, when any man would vrge for songs, subiects of Eternity; so may I say, that the Oake at *Marme*, the hard *Marble*, and the solid *Cedar*, shal sooner grind to greet, and turne to dust, then the memory of the righteous shall bee forgotten, their strength abated in the way, or their dayes shortned, eyther

ther in grace or glory: no dayes, no yeeres, no time, shall euer blot out or blemish their blessednes; but they shall still flourish, and grow green in their life, in their death, and after death, in all eternity, when time shall bee no more.

Prouerbes the third, Wisdome is brought in like a beautifull Queene, and a liberall Lady, with her hands ful, to bestow vpō her deerest friends, length of dayes, being in the right hand, and in the left hand riches and honour. *Pro.3.v. 16.*

Now, who are these fayre friends, but the righteous seed, and such as feare God: They tell vs of many meanes to preserue life, and to cure maladies, as pils, potions, and cordials, they tell vs of Oyles, waters and mettals; but if all this were clapt in one, they are nothing to the feare of God, eyther in giuing health, or prolonging life: Of whom it is true that *Abigal* spake of righteous *Dauid:* The soule of the righteous shall bee bound in the bundle of life with the Lord their God: Hee shall de- *1.Sam.25 v.29.*

fend

ſend them in life, and preſerue them in death; for death ſhall neuer come before they may comfortably bid it welcome: To iuſtifie that of *Iob*, he ſhall deliuer thee in the ſixe tribulations, and in the ſeuenth, they ſhal not touch thee.

Iob.5.v. 19.20.

But will ſome man ſay, how is it then that many times the righteous periſh, and merciful men are taken away, and are often preuented with an vntimely death: Its true indeed, as the Prophet ſaith, they are taken away, bnt from vengeance to come, and thogh they bee preuented with an vntimely death, yet ſhall they reſt in an eternall life.

Wiſdom.4. v.10.&c.

He pleaſed God ſaith *Salomon* of *Enoch*, and was beloued of him, ſo that where he liued amongſt ſinners, he tranſlated him: and hee was taken away, leſt wickednes ſhould alter his vnderſtanding, or deceit beguile his mind: though hee was ſoone dead, yet fulfilled hee much time, for his ſoule pleaſed GOD, therefore haſted hee to take him away from wickedneſſe.

The

The concluſion is good for this point, and ſo I haſte to the reſt. This wicked world paſſeth away, and the luſts thereof vaniſh; but hee that fulfilleth the will of God, abideth euer. 1. *Ioh.* 2. *v.* 17.

4 Laſtly, the Cedar is fruitful vnto the end, and it beareth beſt in it old age, the fewer leaues, the fuller of fruit, and as the firſt fruit fayleth, the latter euer buddeth.

So are the righteous who truſt in the Lord, and whoſe hope the Lord is, they beare their fruite without flouriſh, ſhew or ſemblance of palliated piety, the very peſt of all religion, while the hypocrite doth onely flouriſh in his leaues, hauing a ſhew of godlineſſe, as the Apoſtle ſayth, but ſtill denyeth the power thereof. 2. *Tim.* 3. *v.* 5.

It may bee that the axe of iudgement is now and then laid to the root of the righteous; but it neyther hacketh nor heweth it downe, and why? hee beareth fruit, and bringeth it forth in due ſeaſon; hee bringeth forth new fruite according to his moneths: his fruit is for meat, and his leaſe is for medicine, becauſe the *Ezech.* 47. *v.* 12.

ſprings that runne out of the Sanctuary, doe water his growth, that is, the ſhower of Gods grace is euer diſtilling vpon his buds; and therefore hee is bleſſed both in his leaues, and in his fruit.

And heare, O my God, behold how I am troubled, my bowels ſwell, mine heart is turned within me, I am full of heauineſſe, becauſe of the worlds barrennes, we are like the heath in the wilderneſſe, wee inhabite the parched places in a ſalt land, and not inhabited, our apples are like the fruite of *Sodome*, faire to the ſhew, but vpon the touch turne to duſt and ſinders; we beleeue in ſome meaſure, but wee liue in none; wee lead not the life of the Goſpell: Oh that our good fruits were anſwerable to the greene leaues of our profeſſion, then ſhould wee not bee idle hearers of the Law, but doers too, neyther deceyuers of our ſelues, nor betrayers of our owne ſoules.

Ier. 17. v. 6.

Be it ſpoken therefore to the Barren ſoyle of both profeſſions; neither ſhall your faithleſſe works, O yee Pa-

piſt, nor your workleſſe faith, O yee Proteſtants, euer make you righteous before the Lord, till you haue truely put on both: for as without faith it is not poſſible to pleaſe God; ſo without holineſſe of life, it is not poſſible to ſee the Lord; you haue Scripture for both. *Heb.* 11. *v.* 6.

Lucian, playde with the men of his dayes, as well wee may with ours, when hee fained the gods to ſit in Parliament, euery one to make choiſe of the tree he moſt fancied; where it is ſayde, that *Iupiter* choſe the Oake for it ſtrength, *Apollo* the Bay tree for it greennеſſe, *Neptune* the poplar for it length, *Iuno* the Eglentine for ſweetneſſe, and *Venus* the Mirtle tree for it beauty. *Minerua* ſitting by, demanded of her father *Iupiter* what might be the reaſon, that ſith there was ſuch ſtore of fruitfull trees, they all made choyſe of ſuch as were fruitleſſe? To whom *Iupiter* anſwered, *Ne videamur fructa honorem vendere*, we gods may not chaffer our honour for fruits. Well ſaid *Minerua*, doe as you liſt; but I for my part will chuſe

the Oliue for it fatneſſe; whereat her father was much aſhamed, and commended *Mineruas* choyſe before his owne; and all the reſt.

Careleſſe Chriſtian, why ſmileſt thou? *De te narratur fabula*: The tale is true of thee; for euen ſo is the chaffie choyſe of our different trees in this declining world, all are for pleaſure, few for profite; they loue their greatnes, they loue their greenneſſe, they loue their ſweetneſſe, and they loue their beauty; but where is the mã that maketh *Mineruas* choiſe and with the Olyue droppeth down fatneſſe, wherewithall both God & man are honoured. Surely *Minerua* is but a fiction; but were our wits wel ſeaſoned with holineſſe, and our tongues with truth, wee would better taxe both the great, and dimy gods of this age, with indiſcretion, while they catch at ſhaddowes, and loſe the ſubſtance, ſtill diſdayning to chaffer their honour with our fruit.

Iudg.9.v. 9.

Well, I ſay no more, but the fruit we tender them is godlineſſe, and godlines is great gaine, and yet few

catch

catch at it, it is profitable vnto all things, which hath the promiſe of the life preſent, and of the life to come: and yet I know not how, but it is a wearines to walke in it, it is a danger to ſpeake of it: Let none rebuke or reproue an other with the proud poaſie of *Iſrael*: I pray God it may neuer, be the poaſie of *England*, nor that wee ſhould become your enemies for telling you the truth: theres a bleſſed enimity ſo to preach, theres a curſed amity ſo not to preach. 1. *Tim.* 6. *v.* 6. *Hoſeu*

They that weare ſoft rayment are in Kings Courts, ſoft & oyled tongues I know not how, but they warble too much both in Court and Country: What went yee forth to ſee, ſayde Chriſt of *Iohn*, a reede ſhaken with the wind: No, no, yee found him a ſteddy Cedar: *Non eſt calamus, non eſt homo mollis & aulicus*: *Iohn* is no reed, *Iohn* is no ſoft or courtly Preacher: he pearced their harts with the doctrine of repentance, for the remiſsion of ſinnes.

The Lord God of Heauen giue vs

grace to be faithfull in his house, as *Moses* was, and to keepe nothing backe of his mercies, or of his iudgements, eyther for feare, or flattery, of any transitory maiesty in this world: and so to the rest.

3. *Part.* Next in place commeth to be considered, where, and why the crowne and diademe of the righteous is so renowned, flourishing & bossed with blessings: The reason is readily rendered, by the words of my Text: He is planted in the house of the Lord, and therefore he shall flourish in the Courts of his God; The *Palme* and *Cedar* grow not in euery ground, the *Palme* is for *Iudea*, and the *Cedar* is for *Lebanon*: and the sweetest rose is for *Saram*; so are the righteous not for euery soyle, but they are righteous because they are planted in the house of the Lord; euery Lambe is not for the sacrifice, nor euery tree for the fabricke of the Temple; no more is euery earth a like for the righteous to plant in.

They must be plucked out of olde *Adam*, and planted into new *Christ*; the

the first soyle was naught, and therefore they are remoued into a better ground; yea, and grafted into that vine that neuer withereth, eyther in it selfe, or in it branches: And thus they become an holy Colony, planted no where but in *domo Iehouæ*, licking vp the dust of the Sanctuary, and therefore flourishing in the courts of their God, here in grace, & there in glory.

We heare that in *Virgina* there is a Colony of Christians, planted in the Virgines sonne, and that righteous iudgement hath entred that land; the Lord of heauen prosper the growth thereof, in it flourish, in it flower, & in it fruit, and that longer liued, it may euer be better leaued, loaden with it burden of ripe fruit falling, and new blossoms blooming Cedar-like.

And it encourageth me the rather for to pray; for that I see the promise of God to goe with it growth, not onely in the seuerall branches and members of the Church of old; but also in the whole body & bole thereof, deluced down euen to these our dayes.

All to make good the words of my Text, that the righteous ſhall bring forth fruit in their age, that they ſhall bee fat and flouriſhing: for are wee not fallen euen into the laſt and worſt dayes of the world: Surely, ſurely, *Attigimus punctum*, the very period thereof is vpon vs, and yet I know not how, but as in an old and decrepit body, when the ſtate thereof is more languiſhing and feeble, the ſoule is euermore hearty and heauenly: So is it now with the Church of God, though worne and wearied in this the declining ſtate of this world: yet to God bee the prayſe, it doth flouriſh and beare fruit in more abundance, and in greater meaſure, then it did in many ages paſt. Caſt your eies ouer the continēt of al Chriſtendom, with the Iſles adiacent, and from the high towers of heatheniſh *Gogge* and *Magoge* in their idolatry: Looke downe into the valley of *Becor*, in it much piety, and yee ſhall ſee *Miriades* of ſaued ſoules, there walke from ſtrength to ſtrength till euery one appeare before their God in *Sion*, planted

ted they are in *Domo Iehouæ*, and therefore they ſhall flouriſh in *atrijs Domini.*

The houſe of God is the nurſery of his Saints to liue in, and the courts of the Almighty is the Orchard of his delight for thē to flouriſh in, not for a time, but for euer, not for a few, but for a full family: for who can tell the duſt of *Iacob*, or the number of the fourth part of *Iſrael*: but O my God, let me die the death of the righteous, and let my end bee like his, and it ſhall bee ſufficient for mee, that I am but one, euen an vnith of that infinite number.

4 Laſtly, to draw towards an end, and ſo to cloſe with the ſoules of the righteous, whoſe glorious building is of Palme and Cedar. Be it known vnto you, that all your planting, flouriſhing, flower and fruit will faile you in the end, and like the fruit of *Sodom* fall to cynders, if it bee not ſanctified, as with prayer, ſo with prayſe, & made perfect with profeſsion; ye may not bee ſilent of the righteouſnes of the Lord, but yee muſt declare, that 4. *Part.*

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he is your rocke, and that no iniquity is in him.

Dauids harpe and voyce was neuer more tuneable, then when hee ſung and ſayd: *I haue not hid thy righteouſnes within my heart, my talking hath beene of thy truth, and of thy ſaluation, I haue not kept backe thy louing mercies & truth from the great congregatiõ.* Is God in thy heart? let him be in thy mouth alſo: for thats the ſweet perfume of thy profeſsion, to ſpeake to Gods glory, and to ſing an *Halyluh* to the Almighty, is heauenly, and well beſeeming the ſacred aſſemblies of mẽ, and the higheſt Hierarchy of Angels.

Pſal. 40. *v.* 10.

As ſpeaking is a fruit of the ſpirit, ſo is it an effect of faith, to iuſtifie that, becauſe wee haue the ſame ſpirit of faith, according as it is written, I beleeued, and therefore haue I ſpoken, wee alſo beleeue, and therefore wee ſpeake.

2. *Cor.* 4. *v.* 13.

So then, as in the naturall body, there is an open paſſage from the heart to the tongue: ſo is there in the ſoule a beaten way, from the ſpirit to the ſpeech; a religious heart will haue

haue a religious mouth, a ſanctified ſpirit, will haue a ſanctified ſpeech. & righteouſnes no ſooner teacheth the heart to thinke it, but it ſtriketh the tongue to ſpeake it.

And thus you ſee that you muſt declare, but what is the declaration. The righteous muſt put into this hie Court of Iuſtice & mercy; euen this, That the Lord is his rocke, and that none iniquity is in him.

As the Caske ſauoureth within, ſo it venteth without, and the ſtomacke breathes as it is affected; if ſound, thē ſweet, if corrupt, then it ſtinketh: if the ſoule bee ſanctified with ſpiritual righteouſneſſe, it doth abound with heauenly eloquence: a good matter boyled in *Dauids* heart, and therfore grace was powdered in his lips. *Pſal.* 45. *v.* 1. 2.

The hearts of the wicked are wickedly bent, and therefore with their tongues they ſhoot point blanck at al impiety, and neuer miſſe it. The auarous mans talke is of his wedge of gold, and the Idolaters, of his god of gold; The garriſh proud peacocks ſpeach is of his coate of gold, and the

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ambitious conquerour, is of his moũtains of gold: the drunkard with *Balthazar* belcheth out blaſphemy out of his bowles of gold. In a word, the talke of the wanton, is all of luxury, & the tongue of the buſie body, is al of nouelty, like the curious Athenians, who loued to heare and talke of nothing but newes.

But the righteous man and trulie regenerate, is of an other ſeaſon, his heart is better filled, his tong is better filed; for he ſpeaketh of God, hee ſpeaketh for God, hee ſpeaketh from God, and he ſpeaketh to God.

1 Hee ſpeaketh of God, when hee prayſeth him.

2 He ſpeaketh from God, when he preacheth him.

3 He ſpeaketh to God when hee prayeth him.

4 And he ſpeaketh for God when he defendeth his truth, and pleades the cauſe of the innocent.

And thus the Prophet hauing put in his bill of complaint againſt the wicked, why they ſhould ſo proſper in the world, as you may ſee in the precedent

cedent words of my Text: Now hee doth declare for the righteous, that they ſhall flouriſh in the courts of the almighty, though they ſeeme to wither; and he declareth from his owne experience, how hee in his particular hath found the Lord, euen as the ſhadow of a great Rocke in a wearie land. The Lord my rocke is righteous; and therefore I ſay that none iniquity is in him.

It hath been grieuous ro the godly euer, euen in the ſeas of their afflictions, to ſee that they ſhould ſinke, & the wicked ſwim, to ſee ſeruants on horſebacke, and Princes goe on foot; to ſee the Bramble breare preuayle againſt the Palme and Cedar.

I cannot perceyue, ſayth *Eſdras*, how this commeth to paſſe, that the godly are plagued, and the wicked are ſpared, are the deedes of *Babylon* better then they of *Sion*? 2. *Eſdras.* 3. *v.* 31.

Surely nay, but it is a caution for the wicked, thereby to take heede, & be well warned; for if iudgement begin at the houſe of God, ſhall it ſpare the Satadel of ſinners; and if the righ-

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teous ſcarſly ſhall bee ſaued, ſhall not the ſinner ſincke, *Scrutinum in Ieruſalem, quid in Babilone tutam*, will there be a ſearch in Ieruſalem? what ſhall then become of Babylon?

Iohn 21. *v* 7. 8. *&c.* It much perplexed *Iob* to ſee the wicked in ſuch proſperity, they waxed old, they grew in wealth, their ſeed was eſtabliſhed, their houſes were peaceable, they liued without feare, and the rodde of God was not vpon them, they ſent forth their children in droues, and their ſonnes in dances. The tabret, harpe & orgā was in their Feaſts: In a word, they ſpent their daies in wealth, while the righteous liued in woe & want: And could there be a greater tryall? yet when he ſaw how ſuddenly they dropped down to hell, hee knew their hauing was no heauen.

Pſal. 10. *v.* 5. *&c.* 73. *v.* 3. *&c.* The like temptation daunted *Dauid*, when hee ſaw the wicked, how his wayes did alwayes proſper, hee deemed his deuotions had been all in vaine, and his foot had well near ſlipt, till hee went to the ſanctuary of his righteous God, and then he ſaw how

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they ſtood in ſlippery places, & that their habitation could no where be found any more.

Ieremiah that mourn full Prophet was much in diſpute with God about this argument, when he ſaid; O Lord, if I diſpute with thee, thou art righteous; yet let me talke with thee of thy iudgements: wherfore doth the way of the wicked proſper, and why are all they in wealth that rebelliouſly tranſgreſſe? Thou Lord knoweſt me, thou haſt ſeen me, and tried mine hart toward thee, and yet I wither, while they flouriſh in this wicked world. *Ierem.* 12. *v.* 1. *&c.*

To all theſe bils of complaint, the declaration is out: That the Lord is the rocke of the righteous, and that none iniquity is in him: for, ſhal not the iudge of all the world doe according to right. And what is right? but euen this, when the wicked grow as the graſſe, and all the workers of wickedneſſe doe flouriſh; that they ſhall wither in the end, and bee deſtroyed for euer, while the righteous ſhall flouriſh like a Palme tree, and ſpread abroad like a Cedar in Lebanon. *Gen.* 18. *v.* 25.

But

But bee not curious to ſearch into the ſecrets of thy God, why the way of the wicked doe often proſper, and why they are in wealth that rebelliouſly tranſgreſſe: Leaue it, O leaue it vayled behind the curtaine of the Tabernacle, and talke we more with thy God of his iudgements; ſith hee hath layd his finger vpon thy mouth, and enioyned thee ſilence, ſaying; If thou haue runne with footmen, and they haue wearied thee, how ſhalt thou be able to match with horſes, & if thou thought thy ſelfe ſafe at *Anathoth* a peaceable land, and was diſquieted, what muſt thou doe in the ſwellings of Iordan?

Ier. 12. *v.* 5.

In the Interim, reſolue of this without doubt or delay, that there is *Dies & Deus vltionis*, a day, and a God of reuenge, a day of death, and a day of doome, which two dayes once determined, downe goe the wicked, but the godly ſhall bee exalted; Horror, hell and death ſhall be the doom of the damned: Heauen, ioy, & life ſhall bee the lot of the righteous: and therefore when you ſee here on earth

earth things ſo vneuenly dealt; know the day will come, when the dowle ſhall bee more equally deuided; till when, & euer declare, that the Lord thy rocke is righteous, and that none iniquity is in him.

But now I ſee the howre is out, & with my Text the glaſſe is runne; yet pardon me in your patience, to pull backe the Dyall vpon the wall ſome few degrees, and a while to repoſe vnder the ſhadow of the Palme and Cedar, for whom I preach.

Your Founder of worthy memory is dead to this world, but liueth in a better; & there he liueth now where true ioyes are to be found: the fayre flower and flouriſh of this Palme is periſhed by death; yet the ripe fruit of this Cedar, fallen into the lappe of the needie will neuer die.

Hee was a Palme, and flouriſhed in the moſt eminent place of the Kingdome, euen in the Kings City, & Chamber of *London*: Honourable in it ſelfe, and famous throughout al the world; there he liued, and there hee died, not as a priuate man; for the

greateſt offices of that gouernment were caſt vpon him, from time to time, which how he paſſed through, and with what credite, I ſpare to ſpeake, leſt I ſeeme partiall in my loue towards him; but hee is now gone, and may ſay *frangantur faſces, priuatus ero:* What aduantage hath hee now of thoſe honours, whereof he might then haue boaſted: are they not fallen from him by death, and vaniſhed like a morning dew? Surely they are, for when life left him, honours failed him, as they will doe the greateſt Monarchies of the world, in the day & hower of their diſſolution.

Yet of him I might ſay, as they of the Palme, when her leaues, braunches and boughes are withered: euen from the higheſt ſprig ge, to the loweſt root, buried in the ground, that theres hope in the root of a glorious reſurrection, when the ſon of righteouſneſſe ſhall ſhine vpon it, & giue it a renued life, neuer to die anymore, but euer to flouriſh greene in the Courts of the Almighty; ſuch ſolace and honour haue all his Saints.

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Againe, though the fayre flower of his life bee thus fallen; yet the memory of his bleſſed works, as fruits of his faith will neuer die: The Lord by his liberall hand hath powred waters of comforts and inſtruction vpon his thirſty and drie ground; a Salary of fifty pounds *per annum* euer to endure; that the ſpirit of the Lord may breath vpon your ſeed, and his bleſſing abide vpon your bodies; & yet his hand is not ſhortned, but ſtrerched out ſtill, from this his Schoole here, to the poore Hoſpitals in *London*, a thirſty ground, which hee hath watered likewiſe, with 500. l. as a legacy of his loue to Chriſt, and his poore members: Nor hath hee beene ſtraightned in his bowels of compaſſion, eyther towards the poore priſoners that lye in cold irons, relieued with 100. l. Or towards the poor of the Company of *Goldſmithes*, with the bounty of 200. l. And laſtly, 1200. l. freely giuen to his deareſt & neareſt of blood, his kinsfolks, leſt happily they might ſay, hee had forgotten his owne fleſh.

Thus hath hee ſtood vp in the rank of the righteous, as a flouriſhing Palme and a fruitfull Cedar: The Lord hath gotten glory by him, and hee is of them that hath left a name behind them; ſo that their prayſe ſhall be ſpoken of.

Behind him, how? and whither is he gone; the Lord hath remoued him into a better ſoyle: for the body is gone to the earth, from whence it came; but his ſoule is gone to God that gaue it; *Euolauit*, its flowne vp, and like a Piramis of fire, it neuer ſtaied till it came to that light which is acceſsible. His religious life tolde him in his death, that he ſhould die the death of the righteous; and therefore hee haſted towards his Maſter Chriſt, as *Hillarion* did, when debating in frailty with his ſad ſoule, loth to depart, he put it forward with an inuincible courage thus; *Egredere, quid times? Egredere, anima mea, quid dubitas? Septuaginta prope annis ſeruiſti Chriſto, & mortem times*: Goe out my ſoule, why feareſt thou to goe out? theſe ſeuenty yeares almoſt thou

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haſt ſerued Chriſt, and art thou fearfull now to die? and ſo *Animus victor annorum cedere neſciens infirmitati euolauit*: His mighty mind conquerour of his many yeares flew vp to God, not knowing how to yeeld to frailty.

I may not forget how I tolde you of the Palme, that there was a Male and a female of that kind, as alſo that the female being ſeparated from her male will hang downe her branches, and wither; turning her ſelfe that way, whither her Male hath bin carried.

Its true indeed, that death hath made a ſeparation, and the Male-Palme is in heauen. Now caſt your eyes vpon the Female, and tell mee whether ſhee doth not turne her ſelfe that way, whither the Male hath beene carried; was there a purpoſe in his heart of any good to be done, and by him left vndone, which ſhee hath not perfected? His louing Lady euen this day hath leaned towards you as he did: ſhe hath laide you in her lappe as a Nurſing mother, and drawn out her breſts to giue you the

ſucke of ſacred skill, with caution to your Maſter, Vſher, and Schollars, that yee beware of the Leuen of Popery. His will was, and her will is, that the children bee catechized weekely in the grounds of the Orthodoxall faith, and with ſecular learning to be trayned vp in the language of *Canaan*, which and if you doe, her purpoſe is ſtill to doe you more good: nor ſhall you euer find her other, till ſhee heare you be wanting or weary of weldoing: how ſhe hath turned her ſelfe towards him in the reſt of his holy purpoſes, to perfect them according to the truſt and faithfulneſſe hee repoſed in her, the world can witneſſe, all Courts are ſilent, there is no plaintiue, and therefore there needs no defendant: theres no cry of oppreſsion, theres no complayning in the ſtreetes. And therefore I ſpare to ſpeak any more of her: leauing her a righteous branch of a ſemall Palme, leaning towards the ſoyle and ſoule of her beloued huſband, weeping ouer his graue for that hee is not; but ioying ouer his righ-

righteous deedes, for that the luſtre thereof, is a glory to God, a relieſe to the poore, and a bleſsing to the world; not doubting, but becauſe they were both planted in the houſe of their God, they ſhall together flouriſh in the Courts of the Almighty, neuer any more to bee ſeparated by the violence of death, but to bee tyed for euer in the bundle of the liuing. So God, onely wiſe, immortall, and independent, be honour, prayſe and glory, now and euer.

Amen, Amen.

FINIS.